

The Temple Artisan

MAY, 1921

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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Behold, I give

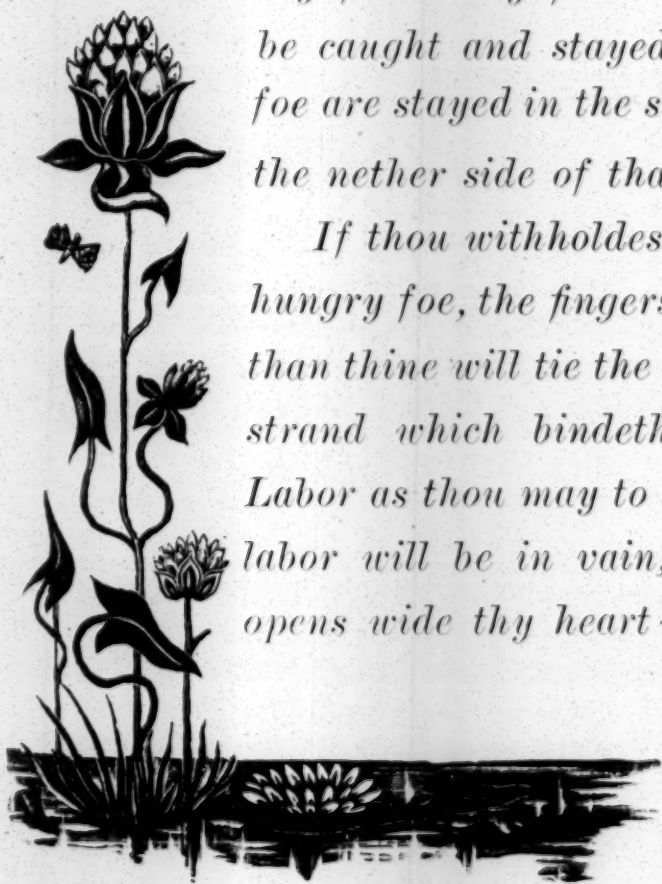


unto thee a key.

THE PATH OF COMPASSION

If thou would'st not blend thine own karma with the karma of thy foe and become as he, take care lest thou turnest away from the path of Compassion. If thy feet stray from that path they will be caught and stayed as the feet of thy foe are stayed in the slimy ooze of hate on the nether side of that path.

If thou withholdest thine hand from a hungry foe, the fingers of a stronger hand than thine will tie the knots of the karmic strand which bindeth thee to thy foe. Labor as thou may to loose the knots, thy labor will be in vain, until Compassion opens wide thy heart and hand.



RELIGION.

TEMPLE TEACHINGS. OPEN SERIES. No. CLXXIV.

Esoterically the word religion means to bind back to God. The great desire of all units of a religious body is to reunite the soul and spirit of man however the desire may be expressed. Man has created a breach in consciousness between his higher and lower self which must be overcome before he can attain to individual spiritual consciousness.

By persistent disobedience to the Deific laws and principles upon which all forms of religion are founded, man has made religion a thing of little moment in comparison to what it might be if those laws were upheld.

In the orthodox religions this breach is believed to have been caused by original sin, the sin of a single man and woman, Adam and Eve, from whose sin the whole human race must suffer. In the Wisdom Religion it is taught that the so-called "sin" consists of disobedience to the divine laws and principles by the whole human race, therefore that individual man suffers from himself. The cause is the same in both instances, i. e., disobedience to law. The first mentioned is disobedience to the dictates of a personal God, the last mentioned is disobedience to the dictates of the Higher Self—the Universal God in man.

Unless the fundamental philosophical, ethical and moral principles of the religion or system of philosophy with which the individual man has identified himself has become the most vital thing in his life, he is a failure, from the higher spiritual standpoint. His success in material fields of life does not alter that fact. This is true for the reason that the spirit of man should have control of the mind and body and he learns to control and use spiritual energy through his obedience to the dictates of his Higher Self, his God, and his devotion to those fundamental principles which are the basis of his religion. To whatever degree he fails in this respect he deprives himself of the power to function that energy in any field of endeavor.

Unless the philosophy of the religion of the Temple of the People as accepted by the members of that body is made a living power in the daily lives of those members, it will be impossible to carry out the given directions for the upbuilding of the physical counterpart of the ideal form of the Temple in the mind of God. Every duty neglected, every refusal to carry out the directions of the Masters,

who are in a spiritual sense the Chief Priests of the Temple of Humanity, by any of the component parts of that body causes them to rob themselves of the spiritual energy which otherwise would come to them through that particular channel, and thus the whole body must suffer from the effects of their action or inaction. The channel—in this instance the Temple of the People—becomes so much the less effective.

The above mentioned basic principles or laws of spiritual, ethical and moral life are identical in all forms of religion. In whatever form of religion these laws are ignored or misinterpreted it is due to the ambition, pride, selfishness or faithlessness of one or more units of the body. It is not the governing principles of the religion that are at fault, for they are omnipotent, changeless and eternal. To whatever degree they are ignored or disobeyed by man the power to utilize the spiritual energy on which he is dependent for spiritual and moral growth is lost. This is as truly a fact as is the fact that interference with or the cutting off of a current of electrical energy from the dynamo of an electrical engine on the physical plane will deprive the engineer of the power to run the engine and therefore to benefit from its use.

It is lack of realization of this truth by man and therefore of his failure to benefit from the knowledge to be so gained that has left him the feeble, impotent creature he has become during the present great age in comparison to the strong, vitally alive man he might be. His religion has been made a secondary or a third feature of his life, instead of the one vital thing it ought to be.

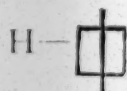
There have been so many abuses of power in some orthodox religious bodies, that the very word religion has become tabu to many, even to some students of occultism who do not realize that occultism—Theosophy—is religion in the highest sense of the word.

It has been said by those who know whereof they speak, that spirit and matter can not meet. This is true from a universal aspect but from the individual or particular aspect, spirit has built a bridge, figuratively speaking, a bridge of mind substance over which the energy awakened by spiritual action can pass to matter and therefore to the soul and body of man. It is by means of this bridge of mind that the soul passes into the realms of spirit—the consciousness of spirit.

The religious instinct in man is aroused by the soul's desire and effort to pass back over this bridge—to regain its lost inheritance, its conscious realization of union with God. It is the increased

development of this instinct by means of the basic principles of his religion which makes the religious practises of man such a vital thing in his life. A man's personal religion should be the school of his soul.

If all Templars could fully realize the truth of the statements I have made herein and could see how their development was hindered by indifference or neglect of their duties and disobedience to directions given them for their benefit they would make a stronger effort to fulfill their obligations than is made by some of their number.



ANGLES OF SCIENCE.

SCIENTIFIC ASPECTS OF THOUGHT TRANSFERENCE.

The scientific world today has come to the grievous state of accusing its greatest teachers of mental senility. There is a great battle being waged between the weight of the reputations of men like Sir Oliver Lodge, Sir J. J. Thomson, and their kind, probably the greatest physicists the world has today, and the natural distaste of material science for believing in something it cannot understand. So far the natural distaste is winning; these men, though their reputations for clear thinking and mature judgment are great, are getting old; hence they are open to accusation of becoming incapable of being trusted for evidence. This small comfort is what lesser scientists, not willing to believe, nor wishing to be shown, are using to bolster up their self-esteem.

In order to hear just what arguments a man trained to clear thinking might give against the possibility of thought transference, I asked a professor of philosophy to give his reasons for being so horror stricken whenever the subject was mentioned. He replied that mental telepathy was impossible because thought was not the sort of thing that could be transferred. He confessed that he did not know what thought was, but was certain that it had nothing about it that could travel through space. His distaste of the subject was due to the fact that belief in it was generally emotional, it being always combined with ideas of spirits and other creepy objects, naturally abhorrent to one trained to clear thinking. I asked if he did not think the argument might be brought up that he was prejudiced. He answered that anybody might have his opinions assailed on that score, since everyone believed what he wanted to believe any-

way. If a man wanted to be logical he would believe logical things, but if not he would be governed otherwise. But the essential point seemed to be that thought transference could not be believed in because it only convinced those who reason emotionally. Sir Oliver Lodge might be one of the world's greatest scientific thinkers, but he had lost his son and was getting old, so he could be expected to be losing his grip on things. And besides, he believes in thought transference, which proves it.

Now as a matter of fact, the same thing might have been said about wireless telegraphy sixty years ago. In those days electric currents were not the sort of thing that traveled through empty space. Nor do they today, but we have since found that they may radiate electromagnetic waves which have this property, and which may affect other electric currents at a distance.

If it be true, as some believe (especially those who are in a position to know if anybody is), that thought is just as material on the mental plane as electricity is on the physical, and that Nature repeats itself on its various planes or levels, a process of analogy brings us immediately to the conclusion that thought transference is as possible as wireless telegraphy, and capable of even more elastic action because of its greater intrinsic fineness. If we are logically led to believe it possible, and then find evidence of its occurrence, the conclusion is obvious. For there can be no doubt that instances of its practice are innumerable! The evidence is always discredited merely on the grounds of impossibility.

Everything that exists is material on its own plane. An emotion is the material of the Astral; a thought of the Mental. When I think, an actual material happening occurs on the mental plane, perhaps analogous to the passage of an electric current on the physical. If an oscillatory electric current can radiate electromagnetic waves through a physical ether, why cannot an oscillatory mental discharge radiate a thought wave through a mental ether? If thought has this character, and a mental ether exists, and Nature imitates itself, it can. If we can prove that it does, or that these characteristics exist, science will be satisfied. Science has good prospects of being satisfied on this score within the next hundred years, for the philosophy professor admitted that more and more people were growing old all the time, and the world was being overcome with a wave of emotional thinking.

There is no reason to muddle thought transference up with spirits, for the only connection between the two is that science knows very

little about either. But the time is coming when we will know how to control our thought so as to increase its radiating power; direct it, tune our minds to its reception, and otherwise treat it as we do radio-telegraphy. And as wireless messages travel through the physical ether with the speed of light, so mental messages will be known to travel through the manasic ether with the speed of thought, which is not necessarily infinite, but merely inconceivably rapid. The whole question is a process of tuning minds, insulating thoughts, and controlling the rapidity of the oscillatory discharge that constitutes a thought. A heavy, ponderous mind will send out a wave of great length and slow periodicity, which naturally cannot affect a mind tuned to short waves and rapid vibration. We do not find thought transference universally practiced today because the minds of the human race at present can not be accurately tuned to accord with each other except in very rare instances. There is no reason to think thought transference an emotional subject; it is as logical as anything that exists, but since we do not yet thoroughly understand the actual construction of a thought, it is well not to be too dogmatic on the subject.

BENEVOLUTUS.

"Go out if you will, and walk with Nature alone on the hillside in the evening, but if your favorite child lies ill at home, or your lover comes tomorrow, or at your heart there lies a scheme for the holding of wealth, then you will return as you went out; you will have seen nothing. For Nature, ever, like the old Hebrew God, cries out, 'Thou shalt have no other Gods before me.' Only then, when there comes a pause, a blank in your life, when the old idol is broken, when the old hope is dead, when the old desire is crushed, then the Divine compensation of Nature is made manifest. She shows herself to you. So near she draws you, you feel the throb of her life."—*Olive Schreiner*.

The Temple Artisan

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EDITORIAL MIRROR.

WE HAVE ENTERED THE AGE OF RADIANCE.



By this is meant that humanity has come into a knowledge of radio active forces and is applying those forces in various fields of human endeavor and activity. It can already be seen that the practical application of these forces is revolutionizing human life, making for greater efficiency and happiness as well as conserving time and energy enormously.



The discovery of the X-ray by Roentgen led to Becquerel's experiments to find similar rays in matter, and when he finally placed that piece of Uranium on a photographic plate and found thereby that Uranium was radio active, both time and nature were vindicated. What matters it if countless aeons of time had elapsed awaiting this discovery? When the right cycle swung around the new light appeared, opening doors undreamed of into nature's Arcanum.



As a direct result of the French scientist's discovery of the radio active nature of Uranium, the Curies were led to experiment with pitchblende, the parent substance from which all Uranium is extracted. This led to the discovery of Radium which is over a hundred thousand times more radio active than Uranium.



Thus radio activity as a new property of matter was discovered and as a result, physical science has been able to tear down many mystery veils and formulate a more correct theory of the real nature of matter and energy. The electron was discovered and shown to be a much finer division of matter than the atom. A current of electricity is simply a stream of electrons, and ELECTRICITY IS THE BASIS OF ALL MATTER.

Coincident with the discovery of radiant rays and radio active matter, we find applications of radiant rays in many fields of action as in wireless telegraphy and telephony, wireless direction of moving vessels and objects, wireless musical concerts and so on.



In addition to the commercial aspects of the applications of the radiant forces the *healing aspect is not the least important*. It has been found that the application of the X-rays and Radium and other radiant rays to the diagnosis and healing of diseases has opened up a vast field in the domain of the healing art.



In fact there is reason to believe that in the not remote future the science of medicine (healing) will be entirely revolutionized as a result of the diagnosis and treatment of diseases by means of radio active forces as more knowledge based on experience and improved technique in application of these forces is obtained.



Dr. Albert Abrams of San Francisco is the discoverer and teacher of new methods in the diagnosis and treatment of diseases based on the electronic nature of matter. Dr. Abrams' teachings replace the cell doctrine of health and disease by the Electron theory. For many years the cell has been regarded by medical science as the vital unit, and the seat of health and disease, but the Abrams theory pushes the phenomena of health and disease back of the cell to the Electron—the Electron making up the atom, the atoms making up the molecules, and molecules making up the cell. From this standpoint he postulates that "*all vital phenomena are dynamic and the actions of organisms should be regarded as processes and not as structures.*"



The writer had the opportunity recently of witnessing, by special invitation, the work of Dr. Abrams in his clinical laboratory at San Francisco, and the contact has led to study of these teachings and results claimed or obtained. These are sufficiently startling, it would seem, to make the most indifferent "sit up and take notice."



By means of special apparatus and a system of reflexes carefully worked out, Dr. Abrams is able to diagnose diseases from a few drops of blood without seeing the patient who may be thousands of

miles away. Not only to name the disease but to tell whether the blood is from male or female subject and even to tell the racial line of the patient! The courts of San Francisco have recently accepted Dr. Abrams' findings in the case of disputed parentage, his tests showing whether father and child bore that relationship or not, and as Court decisions were based on these tests it would seem as if the nature of the tests must have been convincing from the legal standpoint. As no results of above nature can possibly be obtained by any kind of *microscopical* or *chemical* examination of the blood known to science, how does Dr. Abrams do it?

In essence, it is by means of the reactions of electrons obtained through special apparatus. The reflexes obtained manifest polarity. Each race, each individual and every disease and every bacteria has its vibratory rate (key note) and these are made manifest by the electronic reactions of Abrams.



Furthermore, the vibratory rate of disease-producing bacteria or the disease itself being known, it is found according to Dr. Abrams' system that *this same rate will cure the disease*. Accordingly the same vibration is directed on the disease by means of an instrument called the *oscilloclast*, with effective results according to physicians who are using these methods in various sections of the country and abroad.



In the next issue of THE ARTISAN, we will give more along this line as we are sure our readers will be interested, inasmuch as Dr. Abrams in his researches and investigations has penetrated into the very domain of the finer forces of nature—a subject of absorbing interest always to all true students of life who wish to see beyond the panorama of mere outer phenomena.

W. H. D.

THE TEMPLE BUILDERS

Lesson No. 177

HOME.

Weary of counterfeit—tired of the false tones, I wandered down to Oceano Beach, and watched the tide going out and the tide coming

in, and thus watching I realized that if one would find the harmonious tones of Life he must willingly go with the tide as it flows to and fro in tempest and sunshine.

Having the opportunity to attend a meeting at the cottage not long since, I was asked to take a chair—I believe it was to help square the compass. I went into the meeting a full-sized person, but the longer I sat in that chair the more I realized a very shrinking sensation, until it seemed to me I was only a tiny particle—realizing my unworthiness—and all my shortcomings loomed up like mountains.

I knew myself to be a very selfish person and of no real use to humanity in my present attitude.

It seemed to me my old self died right there. In fact I went to my own funeral. I do not remember what the subject under discussion was but I do know if a personal question had been asked me, that it would have been merciful for it would have closed the casket lid, so to speak, as I was sure up to this date I had been a dismal failure.

So in this attitude I arrived at home and pulled the blinds down, and thought: "Oh! How glad I am to be able to shut the outside world out!" and then I lay down to rest. As I lay there, half awake and half asleep, these thoughts came to me: I seemed to have dreamed this dream. I thought I was in a distant land—not Persia, although everything bore an oriental aspect, nor yet in Italy, although the air was soft and balmy as only Italian air can be, and luscious fruit hung everywhere.

I looked around for thorns and thistles but none grew there—and everyone seemed dressed in his holiday apparel. And I wondered where was the garb of the working man—but they changed not their raiment.

Then I went forth to see the sun set, but it sunk not. And looking up on the hillside I thought, "What a beautiful place for the dead to rest," but here were no dead—no white slabs, there was naught but peace.

Then I visited the Temple where Peace reigns supreme. The walls were all of ivory, and the ceilings were studded with precious stones. In the East was the Light—in the West was the emblem of the effulgent Sun; Assistant to the Light in the East, on one hand was companionship replete with cheerfulness, on the other a good magnet to visit when depressed. In fact my room seemed like a Chapel—and I was in bewilderment and asked "Where am I, and whence did I come?"

Then I realized that I was in deed and in truth—HOME.

BIRDIE NIPPER.

ARTHUR'S CHOICE.

Florence told us of the two paths we could choose from this morning in the Builders' meeting—the path of pleasure or the path of duty.

I did not think that she was going to say what was at the end of the paths, but I was going to choose the path of duty no matter if it was awfully hard and stony, hurting the feet, and everything to trouble you. At the end of the path of duty there was everything lovely about it—there were flowers, fine houses, playgrounds, and schools where you learned every day even more beautiful lessons of life than we have in everyday schools.

I think on the path of duty once in a while we might have a smooth place and even a flower might bloom on the way.

On the path of pleasure everything seemed nice. There were flowers and trees and the way was smooth, but at the end there were stone walls, cliffs and iron mountains. A fairy of the New Year came and asked the children if they knew why there were iron mountains and stone walls. The children did not know so the fairy told them they had chosen the path of pleasure—and it was too late now so they would have to wait until next year to choose another path.

I have chosen the path of duty and have to do my chores, practice my music, go to school and a lot of other things.

We had a poem in school to memorize. The name of it was "Nobility." This is part of it:

The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow and straight
For the children of men. ARTHUR HARRISON.

TEMPLE ACTIVITIES AND NOTICES.

The yearly dues are the first financial obligations of a Templar. If contributions to any personal or special fund or other department of the work are intended to cover dues also, it should be distinctly stated to make sure credit is given the sender for the same in the bookkeeping department and to avoid misunderstanding.

* * * *

As the Temple Letter for Family Folks contains and discusses many details connected with personalities at the Centre it will be unnecessary to make much mention of such details in this column in the future.

* * * *

The Temple Letter going out regularly, is meeting with much favor and appreciation on the part of our membership and seems to be a valuable vehicle for better understanding between Temple centre and periphery.

For a long time many inquiries have been received for a list of suitable occult reading matter for children and young folk. A list is now being made and will be published by the Halcyon Book Concern. Before sending it to print, however, we would be glad to have names and authors from any one who may know choice reading of the kind mentioned, as it is very difficult to find that which is wholesome, normal and interesting to the child as well. Any communication should be addressed to Halcyon Book Concern, Halcyon, California.

* * * *

Considerable difficulty has been found on the part of members or friends desiring to come to Halcyon in procuring information as to how to get to Halcyon by railroad. The railroad station is Oceano, Halcyon being only a postoffice situated one and a half miles from the Oceano railroad station, which is on the Coast line of the Southern Pacific Railroad.

* * * *

THE APPROACHING AVATAR, by Sarah Merrill Wolff, is a timely book for this Messianic age. Price 25 cents, postpaid.

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"An Open Book, or the Mirror of Destiny," by Meri (B.S.), is an attractive booklet being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

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Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

* * * *

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price \$5.00, Halcyon Book Concern.

* * * *

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answers returned to the questioner.

* * * *

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making same payable to Jane W. Dower, Treasurer.

Temple Correspondence Courses

By Master H.

Course 1. THE COMING AVATAR

Will He come in a personal form, in the hearts of the people, as a great uplifting force, on inner planes only, or will He appear before those who have eyes to see as did the Master Jesus?

Read the answers clearly given.

Course 2. CHELASHIP

All students of the Occult aspire to Chelaship. Herein is clearly defined the Way of Attainment. The narrow door leading to the Path of Illumination is so apparently simple that it is utterly overlooked, even when revealed.

Course 3. SEX OR THE LAW OF DUALITY

This is the basic Law of the Universe, manifesting in polarity.

Course 4. METAPHYSICS

The Occult Sciences, Soul Memory, Fire Elementals, The Law of Rhythm and many deeply interesting phases of both universal and individual life are here revealed.

Course 5. SOUND

Sound and Color, occultly, are interchangeable terms, and are also creative.

Course 6. THOUGHT

This course reveals the creative power of Thought and correlates its birth in form on the mental plane with later events on the physical.

The above courses are offered at \$1.10 each.

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F. A. La Due and W. H. Dower

This Course contains a complete statement of the Basic principles, without which no student of the Higher Life can progress.

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OCCULT MATHEMATICS

Franklin F. Wolff

An interpretation of the Unseen Powers as symbolized by Numbers and Geometrical Forms. Every form in the created universe has its geometrical base, and is the symbol of an Inner Power. "As above, so below."

Course 3 A.

MYSTICISM AND MUSIC

Jane W. Dower

This Course endeavors to show the correlation between Music in its abstract sense, and the outer harmonics, forms and tones which it represents, as well as explaining, Kaballistically, its tonal relation to biblical statements.

Course 4 A.

BASIC PRINCIPLES OF SCIENCE

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